

AN
ALARM,

TO THE
Church of Scotland,
AND TO ALL
LOVERS of TRUTH

AGAINST
ERROR;

And Particularly, the Damnable ERROR, of Denying the Divinity of the Lord *Jesus Christ*, the Eternal Son of GOD.

OR, A

H. Simpson (John)

LETTER

From a Gentleman in the Country, to his Old Acquaintance in the City, about the Affair of Mr. *John Simpson*, Professor of Divinity in the *Colledge of Glasgow*; depending at present before the *General Assembly of the Church of Scotland*; together with the Answer to the said *Letter*.

I. John II. 23. *Whosoever denieth the Son, the same hath not the Father.*

II. John. viii. 10. *If there come any unto you, and bring not this Doctrine, receive him not into your house, neither bid him God speed.*

III. Pet. II. 1. Rom. xvii. 17, 18. *Verf.*

Printed in the Year, M. DCC. XXVIII.

[Price, Three Pence]



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A LETTER from a Gentleman in the Country, to his Old Acquaintance in the City, about the Affair of Mr. *John Simpson*, Professor of Divinity in the Colledge of *Glasgow*; depending at present before the *General Assembly* of the Church of *Scotland*; together with the Answer to the said Letter.

Dear Sir,

I Take the Opportunity, and Satisfaction, of Renewing my Old Acquaintance with you; and by this Line, not only to ask how you are, but also to desire you'll give your wholesome Advice in a Matter of the greatest Concern, to all the Lovers of Truth; which I know, you are very Capable to give.

Sir, I am nearly Concerned in some very Zealous and Honest-Elders, and Deacons, who have the Affair of Mr. *John Simpson*, Professor of Divinity in the Colledge of *Glasgow* much at Heart; and who have

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An Alarm to
a design to *Address* their Respective *Presbyteries*, in which they are concerned, to use their utmost Influence to have him Deposed from his Office, if they thought that their *Address* would have any Weight; and might do any Seervice to the Cause of *Truth*, to advance the Glory of GOD, the Good of this Church, and the Members of it: and they are perswaded, in order to gain these Ends, all the honest Hearted Members of *Church Sessions*, within this Church, will Join with them; a Draught of their *Representation* and *Petition* I enclose, which, I hope you'll Peruse, and give your best Advice, and that as soon as possible; The Tenor of which *Address* follows.

Unto the very Reverend the Moderator, and remanent Members of the Presbytery of the Representation and Petition of the Elders and Deacons, of the different Sessions within the said Presbytery.

Very Reverend,

WE Undersubscribers, being perswaded that it is clear from Scripture, from the Light of Nature, from our Reformation Principles, and also from the Practice of the Godly in all Ages, that it is the undoubted Priviledge, and sometimes, the real Duty of Inferiors to Address their Superiors, in a way of humble Pleading, Supplication and Petitions, and especially in Matters of the greatest Moment and Danger, wherein the Glory of GOD, the good of his Church, and the Salvation of Souls are nearly concerned. With no small Pleasure we own, that it hath been the great Glory and Happiness of this Church, under all the Evils that have befallen her, to Profess, Maintain and Defend sound Doctrine (not to mention our Advantages with respect to Worship, Discipline and Government) equally with, if not preferable to, any Church under Heaven; and to bear an Honest and faithfull Testimony, by a just Procedure, against all *Heresie* and *Errors*, and particularly, against *Errors* and other *Corruptions* in Ministers; and we are very much convinced in our Minds, that there was scarce ever a Time since the Reformation, wherein a more signal Appearance in this Church for GOD and Truth was necessary, than in this Day, in which we Live; when Damnable and Blasphemous Doctrines have been Taught and Vented, tending to Sap the very Foundation of all true Religion, Doctrines of no smaller Moment than the denying the Oneness of the God-head, the Divinity of the Son of God, the Lord that

that Bought us, and many other Corrupt Doctrines of the greatest Importance, and that by a *Professor of Divinity*, in one of the chief *Universities* and *Seminaries* for Learning in the Nation; by which not only the Students and a Young Ministry are in the greatest Hazard of being Trained up in, and Poisoned with damnable Errors, but also, this Church of being Corrupted, and her Members miserably misled.

'Tis clear from Scripture, our *Confession of Faith* and *Catechisms*, which we are under the most Solemn and strong Ties to maintain and defend, that there is but one only the *Living and true God*, and that in the God head there are Three Persons, God the Father, Son, and Holy Ghost, and that these Three are the same in Substance, equal in Power and in Glory; But the *General Assembly* of this Church have found it Proven by Witnesses, and the Papers and Writings of Mr. John Simpson Professor of Divinity in the University of Glasgow, that he hath Taught and Vented, the gross Errors following. 1st, That he hath denied the necessary Existence of the Lord Jesus Christ. 2ly, That he hath Taught, that the necessary Existence of the Lord Jesus Christ, is a Thing we know not. 3ly, That the Term necessary Existence was impertinent, and not to be used in talking of the Trinity. 4ly, That the Terms necessary Existence, Supreme Deity, and the Title of the only true God, may be taken in a sense that includes the Personal Property of the Father, and so not belonging to the Son; and that tho' he said, that they might belong to the Son, in such a sense as included not the Personal Property of the Father, yet he told not what that sense was, but without doing so, he inculcated the foresaid Distinction, as a Caution, that might be necessary for Students in Reading both Ancient and Modern Authors, whether Friends or Adversaries to the Truth. 5ly, That in Teaching he said, that the Three Persons in the Trinity, are not to be said numerically one in Substance or Essence: These Things foresaid the Assembly have found proven against him, as appears from their Acts now in Print: beside all these, the Committee for Purity of Doctrine, appointed by the General Assembly 1727, hath found, that he hath Contravened the Act of Assembly 1710, which Discharged him to use Expressions which bear, and are used by Adversaries, in a bad and unsound sense, and that in no less than Nine Articles Libelled against him, including a great many particular unsound Propositions and gross Doctrines; each one of the said Articles, the Committee found Relevant, to infer Censure if Proven; these they have found Proven, as appears from their Minutes also in Print, which foresaid Things and others, with Respect both to the

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First and Second Lybel against him, and what is done by the Church Judicatories upon them, without question, your *Wisdoms* know better than we can pretend to do.

We are not ignorant that, at this last *General Assembly*, he made a Recantation with respect to some Things he had Vented and Taught, and that had been Proven against him, or, rather a Renunciation of them, and Solemnly owned, the necessary Existence of our Lord Jesus Christ, in the highest Sense, his Equality with the Father, and the numerical Oneness of the God-head, and declared, that he was heartily sorry, that he had used any ways of expressing himself, in his Papers or otherwise, that had given occasion of Offence, or suspicion of his Soundness in the Faith, or that might any way tend to mislead others, tho' not intended by him, and that he was ready to quite and Renounce all such ways of speaking, that were thought to be dangerous or unsafe, as appears more fully from his Papers, given in upon the 14, 15, and 16 Days of May, to the last *General Assembly* of this Church. And we also know, that the *General Assembly* did declare, his Sentiments in these Articles Sound and Orthodox; yet notwithstanding, for weighty Reasons, specified in their Act anent him, they found themselves obliged, for the Honour of Truth, and in order to prevent the spreading of Error, and for preserving the Purity of Doctrine in this Church, to Testify their very great dissatisfaction at his Conduct and Behaviour, again to Suspend him from Preaching and Teaching, and the Exercise of all Ecclesiastical Power and Function; and many of the Members did declare, as is mentioned in the very Act it self, that he did deserve Deposition; but the Process not being fully finished, and the Assembly not having Time to consider the other Libell, they Sisted in the said Sentence, and Ordered the Proceedings of the Assembly to be Printed, and Transmitted, with the State of the Process, to the several Presbyteries of this Church; that they may send up their Commissioners, to the next *General Assembly* duly instructed, upon what they think proper to be further done, in that which Remains of Mr. Simpson's *Affair*.

We Undersubscribers, agreeable to the minds and wishes, of almost the whole People in our Bounds, whose Thoughts we have occasion to know, out of Zeal for the Glory of God Father, Son, and Holy Ghost, for the Honour of Truth, for the good of this Church and precious Souls in it, and also for the exoneration of our own Conciences, beg leave, with all Humility and due Deference, to Represent our Opinion and earnest desire, with the Reasons of it, to your *Wisdoms* in

in a Time when, without the Breach of Charity, too many Professors, both Ministers and others, are like to turn Luke-warm as to the Matters of God, and others are like to Side with Error, and against Truth: That you, our dear Pastors in this *Presbytrie*, would Zealously contend for the Faith at this Time; and particularly, use your outmost Influence, both by instructing your Commissioners to Represent you in the next *General Assembly*, and otherwise, as your Wisdom and Prudence shall direct you, to have Mr. *John Simpson* Professor foresaid Removed, by a Sentence of Deposition, from Preaching, Teaching, and all other Ecclesiastick Power and Function in this Church: And for this our Opinion and desire, we gave the following Reasons, and doubt not but you can give many more, and also set them in a clearer Light, and put them in a better Dress.

I. Because he has Taught and Vented, not only some Gross and Damnable Errors, subversive of all true Religion, and striking at the very root of Christianity it self, in making the Eternal Son of God, God equal with the Father, an Inferior, or Limited kind of God, a God only framed according to the vain carnal Imagination of subtile fanciful Hereticks, and so no God at all, but also many other unsound and dangerous Doctrines, as appears from what hath been said before, of the many unsound Articles and Propositions, which he hath Taught, and that have been Proven against him; so we Judge, it will be rare to find in History one Man, a professing Protestant, that hath Raked together, from so many different Hereticks, and Taught such a Scheme of dangerous Gross Errors.

II. The great Ground of Offence and heaviness of Heart, he hath given to the Godly throughout this, and the Neighbouring Nations, the Hardening he hath afforded to the Wicked, and the further Stumbling, and Encouraging of the Erroneous, and particularly, the great Offence and Trouble he hath given to the Judicatories of this Church, not only in neglecting so many Opportunities, during the Course of the Proceedings against him, to give Satisfaction as to the Soundness of his Faith, as to these important Articles Proven against him, but instead of doing so, he defended himself and his Errors, by all the artfull Arguments, subtile and subdole Metaphysical distinctions, that his Brain could invent, untill the very last Extremity.

III. His extravagant Notions, and stiff Humour, not only led him to break thro' all the private and publick Pains, Reasonings and Admonitions of Brethren, and Judicatories, who not only consulted the

Honour of Truth, but also his own real welfare, who carefully Advised him to desist from his uncommon and unsafe Way of Teaching; But even to Contemn the Authority of the *General Assembly* it self, and to break his Faith unto it, at least his implicate Promise, when Prohibited and Discharged by the *Assembly 1717*, and their *Act*, to use such Expressions, or to Teach, Preach, or vent such Opinions and Propositions, as is now Proven he hath done since; so that he hath rudely Contraveened that *Act* relative to himself, and put to Shame many of his Friends that then did befriend him; and how the Church should again Trust him? the World will Judge.

IV. Notwithstanding all the Pains that was taken upon him, as hath been said, yet he could never be prevail'd upon, to declare himself Sound in the Faith, as to the five Articles foresaid, untill he had Ground to fear the chocking Sentence of Deposition; which gives too great Ground to think that his Declaration, or Recantation, was rather industriously contrived, to ward of the fatal Blow, and to save his own Reputation, and perhaps also the Credite of those, who had too much espoused his Cause, than from any sincere true Repentance; and that which gives further cause for this Thought is. *First*, This Method has been, for ordinary, the way of *Hereticks* in like Cases, such as *Arius*, whom he hath too much imitated all along, who did horribly Juggle and Hypocrise in such Circumstances, and others that might be named, who did so untill afterward they, by their secret Poisoning, had made a Party and knew their strength, and then they threw off the Mask. *2dly*, He had abundance of Time to have done it more seasonably, and with more Honour and less Suspicion. *3dly*, There is no Evidence in all the Papers containing his Declarations and Confessions, that he has given in to the *Assembly*, that we can observe, that he is a true Penitent, or that he owns that he hath been unsound in the Faith, but only that he has given occasion of Offence, or suspicion of his Unsoundness in the Faith; by which he may only mean, that the Offence was taken, and not given by him.

V. 'Tis well known, in our ordinary course of Discipline, Declarations, Confessions of Guilt, and Promises of Amendment, do not hinder Church-Censure to take Place, as the Judicatories determine the Offence deserves, and particularly Ministers, upon their being Convicted of smaller Offences, and less dangerous Scandals, such as Fornication &c. they are, by the Rules and continual Practice of this Church, to be Deposed instantly, however evident their Repentance be: shall then

then the *Professor*, escape a yet heavier Censure than he is now under? when that, which hath been Proven against him, is vastly worse, and more dangerous than the most part of Crimes, that we can mention: Nay, tho' his Repentance were Honest and Genuine, yet it can no more give Satisfaction to the *Church*, without a Course of Discipline, and strong Evidences of after Sincerity, than the Confession of other Scandals, and Promise of Amendment.

VI The Church of God has Suffered much for her too great Lenity unto *Hereticks*, and too great Belief of their Declarations of Repentance, and Promises of Amendment, and have had Ground to Repent of it, when too Late; particularly as to *Arius* and *Arminius*, who seem to be the two great *Masters* and *Patrons* of the *Professor*, whom he Copies after, only he Artfully busks up their Old Condemned Errors, in a New Form and Dress: And have we not Ground to fear, that if this *Church* do not Remove him from the *Professors Chair*, we and our Posterity may sadly smart for it, and be made to Repent, when out of Time; as well as the *Church of God* in former Ages? We have too much cause to fear that he, who hath been so tractable already, in following the Way of *Hereticks*, and so successful in Poisoning a great many of the Youth, by a more open and underhand Distilling and disseminating his Infectious Errors, will continue to use Shifts and Subterfuges, untill he get a Time fit to Discover himself: His keeping his Recantation, or declaration of Soundness as his last Refuge, to Skreen him from the Stroke; and to give his Friends a New handle, opportunity and Argument to Appear for him, gives too much Ground for this Suggestion.

VII. There were never such *Horrid Errors*, Broached and Spread in Scotland, since the Reformation, and it seems to be too Evident, that not a few are Infected, and that the Leaven is a Spreading; and if the *Professor* should not be Deposed, but kept within the Bosom of the *Church*, as a *Teacher*, it will inevitably raise such a Flame and Rupture in the *Church*, as will not be easily Quenched and Healed; for, not only *Dissenters*, but such, who have no design, nor Inclination to Divide, will be exceedingly Offended and Stumbled, and will have such just Grounds for it, that they'll be in the greatest Hazard of breaking off, and the Lord knows what will be the Issue.

The Eyes of this whole *Church* and the *Churches* Abroad, will be fixed upon this ensuing *General Assembly*; and it will look very strange and Fatal-like, if this *Church* shall not express some eminent Token
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of her Indignation and Contempt, at what hath been done in the Favours of *Error*; and in Order to Testifie their just Regard to their God, whose Honour and Truth have been abused, their Glorifying in his *Eternal Son* their Saviour, whose *Divinity* hath been too much called in Question and Denied; in order also, if possible, to prevent the *Spreading* of these *Errors* any further, and to preserve the Purity of *Doctrine* in this *Church*, and withal to bring Mr. *Simpson* unto a more deep sense of his Sin, that he may be ashamed before the Lord; these are great and valuable Ends, and the outward safety of, and external regard to any Man, or set of Men, is not to be laid in the Ballance with them; and we humbly Judge, in the present Circumstantiate Case, these Ends cannot be obtain'd, without the foresaid *Sentence* be gone into against Mr. *Simpson*: As to the last of these it is observable, what the Lord said concerning *Miriam*, even after she had Confessed her Sin in speaking against *Moses*, a mortal Person like her self, *Numb. 12.* and altho' she was under a Plague from the Hand of God, yet the Lord said, when *Moses* Prayed for her, *if her Father had but Spit in her Face, should she not be ashamed, let her be shut out of the Camp*: the Application is plain, and therefore shall not take up Time upon it.

These Things, with all Humility, we lay before your *Wisdoms*, wishing that you'll not be wanting to do your outmost Endeavours to Answer our Request; and we Hope that the Generality in the Nation, will join with us in it, and that the several *Presbyteries* within this *Church*, shall be happily guided to send up wise, able and faithfull Members, to the next *General Assembly* of this *Church*; as shall Act Honestly for God and Truth, and that the Wisdom of the Venerable *Assembly*, shall Direct them to fall in with such Measures, as shall effectually Reach the great End of such a Meeting, upon such a Momentuous Affair, and the great Designs that your Petitioners have before us; and your Petitioners shall ever Pray &c.

The Answer to the foresaid LETTER, with some Thoughts upon Professor Simpson's Afair, and the above Address.

Dear Sir,

I Received yours with much Satisfaction, and I'm well pleas'd to hear from my good Old Friend, I also Received the inclosed Draught, of the Representation and Petition, of the Zealous Members of your Church

Church-Sessions, and shall most willingly give my Thoughts, and the best Advice I am Capable of in the Affair, and shall not much consult either Style or Language, but only in so far as to be understood.

Sir, I am mightily well pleased to understand, that there is so much Zeal for Truth, and against Error, amongst many of the Members of this Church, Ministers, Members of Kirk-Sessions, and others; and particularly, so much Indignation against the gross Error of *Arianism*, so much Professed and Vented in *England* and *Ireland*, and now in the greatest Hazard of taking Place and Spreading in *Scotland*, to the great Reproach of this Church, and Scandal of Christianity it self; if GOD, in his goodness and Pity to this Church, put not an Effectual stop to it.

I'm also fully satisfied, that it is not only the Privilege, but the plain and indispensable Duty, of private Members and Inferiours, in some Cases, to Address their Superiors, and of Church-Members, to Represent Matters fairly unto, to Petition, Reason and Plead, with Church Judicatories, when this Practice may tend, not only to Advance the Glory of God and the Honour of Truth, but also to the hinderance of Sin, and the promoting the Reformation of the Church of God: the Apostle Paul Writing to the Colossians, Chap. 4. 17. exhorts them to say to Archippus, a Minister of Christ, take heed to thy Ministry which thou hast received of the Lord, that thou fulfill it; and the Lord himself said, by his Prophet, Hos. 2. 2. to the Members of the Israelitish Church of Old, Plead with your Mother, Plead, that is with the Church, and the Judicatories thereof. It is also plain from Acts 18. 24. 25, 26. that Aquila and Priscilla, two private Christians, took Appollos, an Eloquent Minister of Christ, fervent in the Spirit and mighty in the Scriptures, and expounded unto him the way of God perfectly; and for any thing we can understand, this was of great Advantage to that worthy Minister, and to the Church of God.

As to the Draught of the Representation and Petition of your Session-Members, I cannot but own that I am so well Satisfied with it, that if I were an Elder in this Church, I not only could, but would think it my Duty to Subscribe it; and I do think the Reasons they give, why Professor Simpson should be Deposed by this Church of Scotland, very Strong, and neither can, nor will be, Answered to any good purpose.

Further, Sir, I am of Opinion, that there was scarce ever a Time, since the Commencement of Christianity in this Nation, when all the honest Hearted in Scotland, who have a true Zeal for God and Truth, and a sincere Love to the Lord Jesus Christ, and expect to be Saved

by Him, had a louder Call to Appear for the Cause of Truth, which is in a great Hazard of being corrupted, and run down with Error, and particularly to Maintain and Contend for the Doctrine of the Divinity of the Son of God, the prime Fundamental Article of all Christianity, when this Doctrine is not only called in Question, but openly deny'd, and that not only by Professor Simpson, but also by other Ministers and Members of this Church.

That Professor Simpson hath Deny'd the Divinity of the Son of God, is plain, from what hath been found proven against him, by the Assembly of this Church, as your Elders open up in their Address; 'tis also clear in my Opinion, from his own Letters and Papers given in to the Judicatories of this Church, before which his Cause came: I find in his Letter, November 7th, sent to the Committee for Purity of Doctrine, which is to be seen Page 32, of the State of the Process, Collected by the Clerk of the Assembly at their Appointment, that he Asserted the six Questions given him in Write, by the Presbytery of Glasgow, by Advice of the said Committee, to Answer, which Questions are to be seen Page 24th, of the State of the Process, and are as follows. viz.

First, Whither are there three Substances in the three Persons of the God-head, or is it one and the same numerical Substance that is in them all? 2dly, Whither is the Son necessarily Existent, in the ordinary sense of the Word, so that it is impossible that he should not have been? 3dly, Whither is the Deity of the Son and Holy Ghost self-existent and Independent? 4thly, Is this Title, the most high God, in the highest sense used in Scripture, due to Christ as he is God? 5thly, Whither it is agreeable to Scripture and the Confession of Faith, to ascribe to the Father that Title, the only true God, in such a sense, as it cannot be affirmed of the Son, and Holy Ghost? 6thly, The Presbytery desires to know, why in Teaching the Doctrine of the Trinity, he did not mention the terms Independent, Dependent and subordinate, seeing all Adversaries of the Truth assert the Dependence of the Son, and his subordination, as to his Divinity, to the Father; and there seems to be as much need as ever, to caution Students against this subordination and Dependence?

I say that he Asserted, that these six Questions, or the Matter contained in them, after the best search he could make, were never Determined in our own, or any other Catholick Creed, or Confession of Faith, since the Commencement of Christianity, and therefore would not Answer them: Now what could be more Trifling than this, and a great deal more of his Management before the Judicatories, and that

that both by Word and Write? And what could be more unworthy of a *Professor of Divinity*, nay, of an ordinary Minister of the Gospel? or, which is more, of an ordinary intelligent Person, that hath presented a Child to *Baptism*, or is Baptized himself? Are not Children Taught in their very first Lesson, and that from the *Confession of Faith* and *Catechism*, well founded upon the Scriptures, that *there is but one only the living and true God*; and who, that is of Orthodox Principles, ever doubted; that the meaning is, there is but one in Number? They are also Taught, that *there are three Persons in the God-head*, and that all these three Persons are God, and not only the same in substance, but equal in Power and Glory; that the Son and Holy Ghost, are equal with the Father, that they have all the same essential Properties and Perfections; so that none of the Persons, considered as God, are either above or below the other Persons.

Now, waving for Brevity's sake, all that the Professor said, in his Papers and Discourse, with Respect to the other Questions, which did bewray either horrid dissimulation, or Error, and which is so gross upon several Points, as should not be heard in a Land of Light; I shall only, Sir, take notice, that he Asserted that *Christ's necessary Existence, self-existence and Independence*, were Things not Determined in our own, or any other *Catholic Creed*, or *Confession of Faith*, since the Commencement of Christianity; and he frequently used to say in his Papers and Discourse, and that before the *Judicatories* of this Church, that to Assert the *necessary Existence, the self-existence, and Independence* of the Lord Jesus Christ, was to establish a new Article of Faith, and of Communion; as appears clearly from the State of the Process, Pages 181, 206, 217. &c. By all which his meaning must be, and cannot be any Thing else, but that the *necessary Existence, the self-existence and Independence* of the Lord Jesus Christ, are not determined in our own, or any other *Catholic Creed*, or *Confession of Faith*, since the Commencement of Christianity; and That neither in express Terms, nor by clear Consequences; and That to Assert these Things, with Respect to Christ, is to Establish a new Article of Faith and terms of Communion, not determined in our *Confession of Faith* or *Catechisms*, nor yet mentioned in the Holy Scripture, as appears from what he says, Page 76, of the State of the Process; and That either in so many Words, or by clear Consequences; and that this must be his meaning is clear from this, that 'tis plain and evident to all the Sensible and Intelligent World, that clear Consequences, as well as express Words, or Terms, either Estab-

stablish, or Overturn a *Doctrine*; and to Assert or Argue the contrary, is unworthy of any Man, and far more of a *Professor*. Will any rational Man, who ever Read and Believed the Truths contained in the Scriptures, in our *Confession of Faith* and *Catechisms*, say, That because it is not mentioned in them, in so many express Words, that God is necessarily *Existent*, that the *Holy Ghost* is *Omnipotent* and *Unchangeable*, that therefore to Assert that God is necessarily *Existent*, and that the *Holy Ghost* is *Omnipotent* and *Unchangeable*, is to Assert and Establish a New Article of Faith, &c. or to Assert what is not Determined in Scripture, our *Confession of Faith* and *Catechisms*; and yet there is the same ground of Denying the Determination of the one, as there is of the other.

So, from what hath been found by the *Assembly*, Proven against Professor Simpson, and from what he hath said in his Papers and Discourse, 'tis most plain, that he has not only been in a gross Error, viz. an *Arian* in Principle, but that this Error he hath Taught, hath Vented and long openly Adhered to, notwithstanding of the great Pains taken upon him, to Reclaim him from it. He hath Denied the Lord Jesus Christ to be necessarily *Existent*, *self-existent*, &c. which are the *Essential Properties* of God; and so the very same, as if he had Deny'd Him to be God; for if he be not necessarily existent, self-existent and Independent, then He is not God, and if He be not God, then He is a Creature: So he hath openly declared himself an *Arian*, and that of the most subtle Sort, which are, by far, the most dangerous.

But this is not all, for I know that this Error of Mr. Simpson's rests not in, and with himself, but hath been Infectious, Poisoning and Spreading; so that several of his Students, who are now Ministers in this Church, (not to speak of the sad Influence this *Doctrine* has had, to Poison many Young Gentlemen and others, who are not ashamed now Blasphemously to Assert, that it was in the Fathers's option, whether Christ had ever been or not) I say, several Ministers have said openly, and that since the last *Assembly*, that the *Assembly*, in Censuring and Condemning Professor Simpson, for Denying the necessary Existence and self-existence, of the Lord Jesus Christ, and in their Maintaining and Adhering to these, as the *Essential Properties* of Christ, hath Established a new Article of Faith, and Term of Communion; and that without the Consent of the Church, and they blame the *Assembly* exceedingly for so doing; by which they openly shew, that the necessary Existence and self-existence of our Lord Jesus Christ, is no Article of their Faith,

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as contained either in express Words, or by clear Consequence in the Holy Scripture, Confession of Faith and Catechisms; and they think it no Article of this Church's Faith, as if it were not determined in Scripture, our Confession of Faith and Catechisms; and they look upon the Assembly's declaring it an Article of the Faith of this Church, to be an Establishing a New Article of Faith, and consequently a New Term of Communion: Now what kind of Pastors must thir be, who, with the Professor, deny the necessary Existence and self-existence, of the Lord Jesus Christ, to be an Article either of their own, or this Church's Faith, and thus quarrel the Assembly of this Church for her Management in this Affair? who hath done much to the Honour of Truth, who hath been Establishing no New Article of Faith, but has been at no small Pains to make a Just and Wise Provision, that the old Truths, and old Doctrines abundantly clear from Scripture, our Confession of Faith and Catechisms, be not Rejected under the pretence of Terms; and they have not thought it safe, that Honest apt and proper Terms (which are Synonymous or necessarily Connected with other Terms) which are expressed in Scripture, and in our Confession of Faith and Catechisms, should be disowned and run down, and the well known Signification of them refused to be Attributed to our Lord Jesus Christ, tho' not mentioned in express Words; and I hope this Church shall always be of this mind. Now is not this Church in great Danger, when there are such Erroneous Ministers in it? who are not ashamed, in open Companies, to vent their Poison, with which they are so much infected, thro' the Discipline and Training of the Professor: Nay, which is more, they do not blush to vent it, after their Master hath Recanted, and, by his Declarations in his Papers before the last Assembly, given Truth the Victory, and declared himself Orthodox in the Faith, as to the foresaid Articles, and as to the Matter contain'd in the foresaid Presbyteries Questions; by which they exceedingly expose themselves and Truth, and also, tho' probably contrair to their design, do great hurt to the Professor: And therefore I am of Opinion, that something must be done by the Assembly, more than has been done yet, to put a Stain upon, and stop to Error and its growth, and particularly the Error of Arianism, with which Professor Simpson has been justly Charged.

I observe, Sir, that your Elders, in the Draught of the Address to the Presbytery, take Notice, that the Committee for Purity of Doctrine have found, that he hath Contraveened the Act of Assembly 1717, and

have found Nine particular *Articles*, including a great many different Propositions, Proven against him, and all of them Relevant to infer Censure. Sir, I have Read that Controversy betwixt him and the Reverend Mr. *James Webster*, sometime Minister at *Edinburgh*, also a great dale of the Management of it, and of the trouble it gave to this Church, in the Years 1714, 1715, 1716 and 1717; I have also Read the *Act* of Assembly May 14th, 1717, showing the Offence that Professor *Simpson* had given by his Teaching and Preaching, and in particular, in his Answers to the said Mr. *Webster's* Lybel, and in his Letters to the Reverend Mr. *Robert Rowan*, sometime Minister at *Peninghame*; and prohibiting and discharging him to Teach, Preach, or Vent such Opinions, Propositions or Hypotheses, as he had done in the foresaid Answers and Letters; I have also Read the State of the *Process* Relative to his *Afair*, and have Observed from it, the great Trouble and Vexation, that this Church hath been at with him, in the Years 1726, 1727 and 1728; moreover I have Read the Minutes of the Committee, appointed by the General Assembly 1726 and 1727, for Purity of *Doctrine*, contain'd in the State of the *Process*, and I observe, that the said Committee have found, that he hath contraveen'd the *Act* of Assembly 1717, and that in Nine *Articles*, including no fewer than Seventeen Propositions, Proven against him, and all of them Relevant to infer Censure; and that all the Professor could Offer, by way of Exculpation, was not sufficient to Elide the *Articles* Proven against him, they have found in General, for I, of design, wave entering into Particulars, that he hath Taught a great many Opinions, not necessary to be Taught in *Divinity*, and that tend more to promote Strife than Edification; and that, in Teaching he hath Attributed too much to natural Reason, and the power of corrupt Nature, to the disparagement of *Divine Revelation*, and efficacious free Grace; and upon the Seventh *Article*, they say, he hath not only been irreverent and Prophane, in expressing himself, but Daring and Bold, not only with Respect to the *Saints*, but also with Respect to the Lord *Jesus Christ*, the Son of God.

Sir, when I have Read and considered, so far as I am capable, the whole Controversy and *Processes* that have been before this Church, Relative to the Professor, I do think, that there was never one Minister far less a Professor of *Divinity*, who went under the Name of a Protestant, that ever had the Confidence to Teach, and Vent such a Scheme of *Doctrines*, for, not to speak of such of them as are trifling and unnecessary to be Taught by a Professor of *Divinity*, he hath Taught
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and Vented; as appears clearly from what hath been Proven against him, and from his own Papers, *Doctrines* so Corrupt and Gross, that they Invert the very Nature of GOD, the Supreme Being, the very Nature of the Eternal Son of GOD, and the very Nature of many of the Fundamental *Articles*, and *Doctrines* of our Holy Religion, and true Christianity, and such as should not be once heard amongst Christians: And I am of Opinion, with your Elders, that such an one should not be permitted to Teach in a Christian Church. Sir, I am heartily sorry, that the Church of Scotland did not Remove him from the Chair, in the Year 1717, when he was Guilty of Teaching and Venting so many Errors, which the Assembly might easily have found, had they taken Time to Enquire narrowly into the Affair, and so might have prevented all this after Trouble and Danger, of Leavening and Corrupting a Young Ministry, and many unfixed Members in this Church: And I do think such, who had an active Hand in Preserving him from Deposition at that Time, have Ground to Repent of their Practice, and Charge themselves, as being the Occasion of all the Harm and Trouble, given to this Church since that Time, Relative to the Professor.

And therefore, from the whole, and the Scriptural Principles I have laid down, it is my humble Opinion, that not only Elders and Deacons, should Address their Presbyteries, and Inferior, their Superior *Judicatories*, especially in those Places, where, it is too evident, that *Judicatories* and Ministers, have been too much upon Mr. Simpson's Side, and have too much Appeared in his Favours, and that they should Reason and Plead with them, to Appear Zealously for God and his Truths, and against Error, but especially these Gross Errors, of which we are in the greatest Danger; But also I think, that Private Christians should, in a Prudent and Christian manner, bespeak their own Ministers and Plead with them, especially such of them, who have given Evidences of their Favouring the Professor, in his Erroneous Principles and Ways, if Possible, not only to dissuade them from that Course in Time coming, but also to Engage and Influence them to Appear and contend for Truth; and if Christians and Members of *Judicatures* shall be Conscientious, Active and Diligent in Prayer to God, and in such Practices as I have mentioned, who knows what will be the Happy Consequences? and what a Dash shall be given to Error in the Church of Scotland? But if Christians shall ly by, and do nothing to Purpose at this Time, in their Respective Stations and Capacities, in Contending for the Faith, as each one may do something
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in less or more, who knows not, but such Negligence may Provoke a Holy God to give up this Church to Error; and what a Terrible check of Conscience will it be, even to good People, that they did not what they might, and should have done, to prevent Error, and to Vindicate Truth? I wish the Words of Mordecai to Esther, Chap. 4. 14. were seriously considered as to this; *If thou altogether hold thy Peace at this time, &c.* and such, to be sure, who had an active Hand in saving Mr. Simpson, in the Time of the former Process, from the Year 1713, to 1718, and now find they have been in an Error and Mistake, should double their Diligence to have him Deposed.

I know it will be Objected by some, that these Things mentioned in the Debate, are above the Capacities of the most part of Elders, Deacons and private Christians, and therefore they should not meddle with them. All that I shall offer, in Answer to this is, I know that many of these Things in Debate, are hid from many of the Wise and Prudent in the World, as are also the other Mysteries of the Kingdom of Heaven; But on the other Hand, I know as well, that all that's necessary to Salvation is, in some Measure made known and Revealed to the truly Godly, and even to the Babes among them; God has Promised, That all his People shall be Taught of him; That he'll give them an Heart to know him; That he'll put his Law in their inward Parts, and Write it on their Hearts, for this purpose that all of them may know him, from the least to the greatest; and That he'll give them the Holy Spirit to guide them into all Truth; and we are told, that to them it is given to know the Mysteries of the Kingdom of Heaven, even tho' they be but Babes, when compared with many of the Wise and Prudent, from whom they are hid; and therefore, not to say any more, there is no foundation for this Objection.

I own, Sir, that it cannot but be acknowledged, that Professor Simpson is a Man of Learning; but, in the mean Time, his best Friends cannot deny ('tis so Evident to all that know him) that he is a Man of great Imprudence, and of want of Caution, and also that he is very Opinionative and Stiff, in adhering to his peculiar Notions; he has given very Remarkable Instances of these, in giving the Church of Scotland so much needless Trouble, for so many Years, to his own, and his Friends Reproach; I call it needless, seeing at length he hath come to Declare, what would have saved all this Trouble and Scandal, if he had done it when first Questioned about these Articles: and, since this

this last *Process* began, his Subtility and Deceit (as your *Elders* observe) have very much Appeared to all who allow themselves to speak as they think, if not prejudiced in his Favours.

Now Learning, Sir, tho' valuable in it self, yet when joined with Imprudence, want of Caution and these other ill qualities, is Bad, Hurtfull and Dangerous in any Man, but much more so in a *Minister*, and most of all in a *Professor of Divinity*.

I know some confidently say, that his Declarations, in his Papers, before the last *General Assembly* being *Orthodox*, and found to be so by the *Assembly*, may be satisfying to this *Church*, and that the *Assembly* should Proceed no further against him, but should take off his Suspension.

Sir, As to what such say, I offer these three Things. 1st, How is it possible for this *Church* to know *Professor Simpson's* Ingenuity and Integrity, in what he hath expressed and declared before the *Assembly*, but by his after Practice, and his Continuance to Adhere to what he hath now declared? It is evident, as the Sun in the Firmament, from what hath been Proven against him, and from his own Papers and Discourses before the *Judicatories* of this *Church*, that he hath been *Heterodox*; and particularly as to the *Divinity* of our *Lord Jesus Christ*: 'tis true indeed, he hath now Solemnly Declared, that he is *Orthodox* in his Opinion, as to the *Oneness of the God-head*, and the *Divinity* of the *Lord Jesus Christ*; but he hath not as yet so Acted the part of a true Penitent, or of a Person of Ingenuity, as to own that he was once *Heterodox*, or in an Error or Mistake, and that now he has got a New Light, and doth heartily Repent of the Error of his Mind and Way; but only declares that he hath given occasion of Offence, or of Suspicion of his Unsoundness in the Faith, as your *Elders* Observe: Whereas, Sir, I think he hath not only been the Occasion, but very much the sinfull Cause of all the horrid *Blasphemy*, *Lying* and many other *Evils*, that have abounded and spread Abroad, to the great Scandal of *Religion*, and Reproach of *Christianity*; and that this he should also acknowledge, and would readily do it, if he were a true Penitent.

I own that his Declarations, before the *Assembly*, Save him from being Prosecuted as an obstinate *Blasphemer*, and from being Rejected, that is, Excommunicated as a contumacious *Heretick*; but there is nothing either from *Scripture* or *Reason*, that gives the least Foundation to think, that his Suspension should be taken off, but much to the contrary, that he should be taken under a Course of Discipline, for his

great *Sin* and *Scandal*, untill he give Satisfaction to this Church, which he hath very much Offended: Especially if we consider, in the 2d. Place, how he hath already Contravened the Act of Assembly 1717; and hath not, at the least Regarded the Admonitions and Prohibitions of the Church, in the matter of his Teaching, notwithstanding either of the Danger of the Things Taught, or of Transgressing the Authority of the Church, this the Committee for Purity of Doctrine have found Proven, as hath been said, in many Articles; and there is not the least Evidence that he hath Repented of his so doing: How can the Assembly then take off the Suspension, untill they enquire narrowly into this Matter, and also find him a true Penitent, and he endure a Course of Discipline, in order to satisfy for his great Offence and Stubbornness? And yet further in the 3d. Place, and which is very observable in the Professor's Conduct, that he hath all along, Copied after the worst and most dangerous of Hereticks: It is well known to all, who have read Church History, that the worst of Hereticks have used to Skreen themselves from Church-Censures, by pretending to adhere to a Form of Sound Words, and to agree with Scripture, and the Standards of the Churches, to which they did belong; while in the mean time, in their Management, they Explained away the Plain and obvious meaning of both. Hereticks generally hid themselves, and their Errors, under dark Forms of Speech, and mix their Errors with Orthodox Doctrines to make them take; and withall to deliver contrary Propositions, at different Times, to prevent being Discovered.

Now, Sir, all this, as appears to me, is evidently applicable to Professor Simpson. All along in both the Processes, he endeavoured to Skreen himself from Church-Censure, by pretending that he took all possible care, in his Teaching, to keep close to the Expressions used in Scripture, our Confession of Faith and Catechisms; while, in the mean Time, it is Proven against him in many Articles in both Processes, that he hath Explained away the Sound, Plain and obvious Meaning of all the Three, and that in a great many different Momentuous fundamental Articles. Again I observe, that he has hid himself, and his Errors, under dark Forms of Speech, and nice, subtile Metaphysical Distinctions: this appears clearly from his Papers and Defences in both the Processes, in many Instances; I shall, for Brevity's sake, only offer this one. Untill the very last, when without doubt, he feared, and had Ground to Fear, the fatal Stroke of Deposition, he covered his Denying the Self-Existence, Necessary Existence, and the Independence of

of the Son, and Holy Ghost, under the Pretence, that these could not be Attributed to these Two Divine Persons, if understood of the Father's Personal Property, viz. His being of none, or His being begotten of none, which Expression, of Design, and to the great Prejudice of the Meaning, he separated from the rest of the Sentence, as it stands in our Confession of Faith, Chap. 2d, Sect. 3d, and. That being of none, throughout his whole Papers, he makes to be Equivalent to, or, the very same with, being Self-Existent, and from this it was that he used to say, that the Son, and Holy Ghost, were only Self-Existent in a limited and qualified Sense; and, from this Principle also, he would not Answer that Question of the Committee, viz. if the Son was not as necessarily begotten of the Father, as the Father was of none; and hence it was that he used to say, that to Assert that the Son is Necessarily Existent, so that it was impossible that he should not have been, was to Establish a New Article of Faith, and yet further, that he hath mixed his Errors with Orthodox Doctrines, and delivered contrary Propositions now and then, or at different Times, is plain also from his Writings, in both the first and last Process, in many Particulars, whereof I shall only mention these two, and they are both of the greatest Consequence; sometimes he Taught that the Son, and Holy Ghost, was God, at other Times he Taught, that they were not Self-Existent and Independent, or, that they were not so in the Highest, but only in a limited and qualified Sense; and what is the native and clear Consequence of this, but that they are not God at all: Again some times he Taught, that there was One God, and, at other times, that God was neither Numerically nor Specifically One, and what is the Consequence of this, but that God is not One in Being or Substance, and that this was his meaning, appears from the Deposition of Witnesses, to be seen in the State of the Process, Page 149, and from his Discourses both more Publickly and Privately.

Now from the whole, what Faith or Trust, can be given to the Professor, and to any of his Declarations, that he hath omitted in his Papers? seeing he hath hitherto Acted the Part of one of the worst, most subtile and dangerous Hereticks, that hath been in any Age of the Church. Sir, hath it not been known, in the dear bought Experience of the Church of God, that there is scarce any binding up of Hereticks, so as to keep them to their own Declarations and Promises? and has not the Church's too great Lenity, excessive tenderness and Charity toward such, and her not Acting more agreeable to the Rules of Scrip-

ture and Discipline, as she might and should have done, been of exceeding bad and hurtfull Consequence? and therefore I am of Opinion, that altho' there had never been a Precedent, in any Church, of *Deposing* a Minister or Professor for *Heresie*, after Recantations and Declarations of *Orthodoxy*, and Promises of Reformation, yet the Church of Scotland should make a Precedent and an Example to others afterwards, in *Deposing* Professor Simpson, for the Reasons I have already given, for those specified in the *Elders Address*, and others that are to follow; and if the Church of Scotland do not put this Honour upon God and Truth at this Time, she may never have the Opportunity, nor Ability of doing it afterward, and of giving such an Honest Testimony, tho' there may be much more occasion for it.

Sir, I am a little Acquaint with the Professor, and had always a great Regard for him, untill of late I have altered my Thoughts, and that meerly from what I know is Proven against him; and from what he has Asserted and Vented in his own Papers, and especially from his unaccountable Trifling and unfixed Management before the *Judicatories* of this Church, and that in Matters of the greatest Moment, to his own and other Peoples Salvation; and tho' I heartily wish himself and his Family well, and would be ready to contribute to the Advantage of both, so far as I could do it safely; yet, that he should be continued in his Post as Professor, if he were all my Friends in one, I would think it my Duty, to do my utmost to oppose him in it; for, beside the great Scandal it would be to the Church of Scotland, and the great Danger that would follow thro' his Teaching, to Corrupt the Youth, as he has done, and also the Encouragement it would give to such, as are already Tainted and Infected, to vent themselves, and to Teach their Erroneous Opinions, more openly and freely; I say, beside all this, his being Continued in the Office, could scarce be to any Purpose, and would be of great Loss to the Colledge, to Glasgow, and the whole Country thereabout; for Religious Parents, who generally incline that their Childen, whom they design for Scholars, be Taught both *Philosophy* and *Divinity* in the same Place, will dare to send them to Glasgow, for fear of an ill Name, and those Youths, that would Adventure to be his Scholars, would be in the greatest hazard of being suspected, and of receiving Damage upon his Account.

I know some say, that if the Professor should be *Deposed* by this Church, then he will Write upon the Subject, that have been in Debate, and will do more Hurt by his Writing, than he could do if he were

were kept in the Office. As to this I Answer in General, let the Church of God do her Duty, and leave Events to the Lord, who can manage them to the best Advantage, and let her never do Evil that Good may come of it, whose Damnation is Just; GOD wants none of our Sin, nor sinful Policy, to advance his Glory, and maintain his Cause: but more particularly, How can this, rationally speaking, come to pass? for the Professor hath now solemnly owned and declared his Orthodoxy, as to the Articles that were before the last two Assemblys, however Heterodox he had been before; and, if he should Write against what he hath now so solemnly Declared, he would be lookt upon, by Men of all kinds, to be a Man of no Faith, nor Integrity, and not all to be Regarded in what he says, or Writes, so there need be no Fears on this Score; but the Danger, after this, principally lies in his Secret Teaching and Influencing, which he will have Occasion and Opportunity of, if he should be kept in his Office; but if he be Deposed, he can have no such Occasion of doing Harm: And further his Deposition, will shew such Indignation of this Church at these Errors, for which he is Deposed, as would scar others, tho' they be Infected, and become really Erroneous in their Principles, from venting their Opinions, and so their Errors would only hurt themselves.

I am informed, that some Principle Persons in the Government, by the Influence of Doctor Clark, a known Arian in England, and a great Friend to the Professor, have very much taken him by the Hand, and have had no small Influence upon some of the Members of the last Assembly, not to Oppose the Professor, and upon others to Plead for him.

Sir, whatever Truth there is in this, I shall not determine, but one Thing is Plain in Fact, that the last Assembly did differ vastly from the Preceeding one, in this particular, viz. at the Preceeding Assembly, there were very few to open their Mouth, or Vote, in the Favour of Professor Simpson, and at the last a great many, especially of those, who are said to be the Favourites, and in the Party of some great Courtiers, which gives too much Ground to suspect the Truth of what is said: But if it be True, it is no less than Melancholy, that either the smiles or frowns, the Solicitations or Threatnings of Great Men, should have such sinfull Influence on the Members of a Court of Christ, who profess to Believe that He is God, that He is present to see what is Acted, and is more Honourable, and Worthy to be Served than any; and especially when the Lord Jesus Christ himself, and the Glory of his Perfections, is the Subject Treated of, and the Mat-

ter in *Debate*. I add further upon this Head, that whoever they be, Great or Small, or from whatever Influence, take Part against our *Lord Jesus Christ*, or Speak or Act against the *Son of Man*, it will prove Dangerous to the outmost Degree, and without sincere Repentance, will be followed with terrible Strokes from the Lord, if not Temporal, which such will not readily miss, then to be sure with Spiritual and Eternal Judgements, which are vastly Worse; and will be ruining beyond all Expression; and with our GOD there will be no Respect of Persons, so all had need to be Cautious upon this Score, tho' never so great in the World; for our *King Jesus* knows the *Afair* exactly, He is Infinitely above the Highest upon this Earth, and as He is the best Friend to his People, who own Him, and Espouse His Cause; so He will be the most Terrible of all Enemies to them, who deny, oppose and make up a Party against Him.

I am also told, that tho' the *Assembly* should Depose him from his Office, the *Sovereign*, who is *Patron* of the *Colledge*, will continue him in the Enjoyment of the *Benefice*, and so there can be no *Professor* settled there while he Lives; others tell, if the *Assembly* Depose him, the *Colledge* of *Glasgow*, by a Power Lodged in them, which they pretend to, and boast of, will Repose him.

As to the First of these, I think, we have a *Sovereign* upon the *Throne* that's more Wise, more Prudent, and more Piously inclined, and who will be more his own Friend, a Friend to this *Church*, and withal to *King Jesus*, his *Sovereign* as well as ours, than to thwart with the *Church* of *Scotland*, his best Friends in all his Dominions, and that in such a Matter as this is about the Doctrines of our *Holy Religion*, and such Doctrines as are in *Debate*; and I think it is neither very Loyal, nor kind to our Gracious *Sovereign*, so much as to suggest this of him, which I Judge to be without all Foundation: And I'm of Opinion, that the *Professor's Chair* had better be empty, while he Lives, than that he should fill it.

And as to the *Colledge* of *Glasgow*, 'tis not to be supposed, what ever Power they have (that I shall not Dispute) that they will put it in Execution, in Opposition to the *Church* in this *Afair*; and I think it is a Reproach upon the Wisdom of that Learned, and I hope, Prudent *Faculty*, so much as to surmise it: But, *Sir*, whatever shall follow, I think the *Church* of *Scotland* should do her Duty, and leave the over-ruling of it, to her Covenanted *King*, who has the absolute Disposal and Government of all Matters in His own Hand.

Thus,

Thus, Sir, I have given you my Thoughts very briefly, and as soon as I could, in the Affair of Professor Simpson, and as to the Draught of your Elders Address, and what I Judge fit to be done by People of all Stations and Ranks in this Church; and I do think all Hands should be at Work, and that something may be done by the meanest Christian. There is only one Thing that I think, should be added to the Address, and that is Relative to the Affair of Mr. John Glass, Minister of the Gospel at Tealing, viz. That the Judicatories of this Church and their Members, use their outmost Influence to have such Measures taken, by a Course of Discipline, and Church Censures, as may, if possible, be a mean effectually to humble, to bring to Conviction and Repentance, and so to Reclaim that self-willed, stiff, and very Conceited young man, who has taken upon him to Speak, Preach and Write, against the binding Force of our Covenants upon Posterity, viz. both National and Solemn League, and to run them down, not only as disagreeable to Scripture and Reason, but as Engines of Wickedness, dishonourable to God, and destructive to Reformation; and that the Assembly do some proper Deed, to express their Regard to these Covenants, so well founded upon, and agreeable to Scripture and Reason; Covenants, I say, which have been excellent means of our Reformation; which have been the great Glory of our Land, yea, and of our Martyrs for Jesus in their very last Minutes, and which are to this Day, notwithstanding of all our Degeneracy, adhered unto, and gloried in, by the most part of all the truly Godly, of all Ranks in our Nation and Church.

And now, Sir, to conclude, upon the whole I think, that all the lovers of Truth, and who Hope to be Saved by the Lord Jesus Christ, the only Saviour of Sinners, should in their Stations, and in a Way suitable to the Rules of Christianity, bestir themselves for the Glory of GOD, the Honour of Truth, and particularly the Honour of the Mediator God-man, whose Name has been Blasphemed, whose Perfections have been Denied, and whose Glory is not yet suitably Vindicated, and that none should be at Ease, at this Time, in our Zion, or Act Gallio-like, but should behave as becomes such who Believe in GOD Father, Son, and Holy Ghost; who believe that the Promises and Threatnings contained in the Holy Scriptures, shall be Accomplished, that their own Time is short and very uncertain, not knowing what one Year, or one Day may bring forth, and that upon our present Management, a whole Eternity of Well or Woe doth Depend, and as such

also

also as have the well Grounded Hopes, of being e're long, ever with, and ever like the Lord.

I shut up all with my Hearty Wishes, That the Poor Church of Scotland, may be so well Guided of the Lord, as to keep her Glorious King Jesus upon her Side, when she hath so many Enemies. That the General Assembly, in her Meetings, may Consult the Honour of Him, in whose Name she is Constitute, above all the World. That all the People of GOD, and such as expect Salvation, may Act an Honest Part, and lend their helping Hand at this Time. That thy my Thoughts, and your Elders Address, if you make them Public, may have a Blessed Effect as is Designed, and that you and yours may be Blessed of GOD.

Is from

Yours Affectionately.

F I N I S .

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